

# THE NEW CREATION

A publication of the Christian Discipling Ministries International

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*"Prove ALL things and hold fast to what is good."* – 1 Thess. 5:21.

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## In This Issue

The first article in this issue, Moving Forward encourages us to wait on the Lord for answers to why we have perplexing experiences, to go on in steadfast faith and to believe that someday we will know the reason for them. Also, you will enjoy reading the poem, The Divine Weaving.



As you know, the New Creation Magazine is meant to encourage us as we press along the appointed way to attain unto the mark for the prize of the high calling of God in Christ Jesus. That mark, as we know, is character-likeness to Christ (Rom. 8:29) and includes love – perfect love to God and man, even as Paul said in 1 Cor. 13. Though I have faith and hope, without love I am nothing. The greatest of these is love. So, we present the second part of the article on Agape Love, which is what God is (1John 4:16, 17). Also, in this connection you will enjoy reading the poem entitled, Faith, Hope, and Charity.

Another article is on Homosexuality. This is a topic that is rife in our world and is causing much difficulty in nations. It is good to learn that homosexuality has many facets of which it is good to be aware and sympathetic, as well as be determined not to have it in the church.

You will find also an article on The Perils of Lying and Believing Lies, which are so prevalent in our society. It is well worth reading to be made aware less we succumb to the temptations of conspiracy theories.

A further hot topic in our day is racial inequality. An article, Race Is not Critical, presents insights and a personal experience to awaken us to not have racial prejudice toward another human being.

All these are good reminders in our day. Again, this magazine is meant to encourage and help us think on spiritual things. We trust you will find here some areas that might touch your heart and increase your desire to serve God in all you be and do.

R. Whittaker

## Moving Forward

I recently read in a book: "While life must be lived going forward, it will most times be understood only when we look backward after our journey is done. Knowing our God is both faithful and sovereign enables us to keep moving forward, even when our pathway takes us through the darkest and hardest of places." I thought this observation was very interesting and thought provoking.

In our experiences, as we walk through life, we encounter many things that leave us totally in the dark as to why they have come upon us. Sometimes it seems that these trials are counter-productive to us in our Christian walk and growth. This text comes to mind, "*For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known*" (1 Cor. 13:12).

At such times this is where faith and trust come into the picture. If we truly believe that the Lord is sovereign and that absolutely nothing happens in our lives that He has not personally either orchestrated or allowed, then we can truly accept it and leave it in His care. We should look at each experience and try to find the lesson intended. But if it is not obvious, then we must leave it rest in faith and go forward. But sadly, some of us spend a lot of time trying to dissect the matter looking for a reason which God has hidden from us at this time. We can become stuck with our wheels spinning and to no avail instead of moving on.

Going forward, yet not knowing, is something that most of us will be called upon to do. This was certainly the case with Joseph in the Old Testament. It was one unwelcomed experience after another. After Joseph was thrown into an empty well by his jealous half-brothers who ignored his plea for mercy, they sold him to a passing caravan of Bedouins who took him to Egypt and sold him as a slave to Potiphar, the captain of the guard, a high official to the Pharaoh of Egypt. After earning the respect and trust of Potiphar he was put in charge of his household. Then as time went on, Potiphar's wife, after many attempts to seduce him, falsely accused him of trying to rape her and Potiphar had Joseph thrown into prison. Again, over time he earned the respect

and trust of the prison warden and was given responsibility over the other prisoners. Time passed and two of Pharaoh's officials did something to displease him and were put in this same prison. These two officials both had dreams which were very disconcerting to them. Joseph was able to interpret their dreams. The dream of the cup-bearer to Pharaoh meant that he would be restored to his position but the baker would be executed. Joseph asked the cup-bearer to remember him to Pharaoh after he was reinstated. Two years past before the cup-bearer remembered to do so, and this was only when Pharaoh had dreams that none of his soothsayers could interpret. Joseph was able to interpret the dreams and was also able to advise him what to do. Pharaoh was so impressed with Joseph that he elevated him from an imprisoned slave to second in command of all the affairs of Egypt.

Joseph had no doubt, wondered why God allowed his brothers to throw him into the well and then sell him into slavery; also why he ended up in prison and why the cup-bearer had not mentioned him to Pharaoh. But he didn't let these negative experiences make him discouraged. Wherever he found himself he continued to do his best. He never lost his faith in God. The dreams that he had about his brothers and father bowing down to him probably made no sense to him in all that happened to him. His ability to be able to interpret dreams he knew was a special gift from God and he always acknowledged that fact. Though it is doubtful that he could envision what lay ahead of him, he continued not knowing what the future held out for him. It was probably not until Pharaoh set him up as the second in command in all of Egypt that he began to see the light, that it was God leading him and preparing for the great task of being the instrument to provide food for all of Egypt and the surrounding countries during the coming seven years of famine. Now he could look back and see that God had been with him every step of his journey and he was able to tell his brothers, though "you meant it for evil, God meant it for good."

While life must be lived going forward, it will most times be understood only when we look backward after our journey is done. Such was the case for Joseph and probably is true for most of us. Some lines from the hymn "He Knows" expresses well this point:

"I know not what awaits me, God kindly veils my eyes;  
and o'er each step of the onward way He makes new  
scenes to rise... So on I go not knowing, I would not if I  
might; I'd rather walk in the dark with God than go alone in  
the light; I'd rather walk by faith with Him than go alone by  
sight." Amen.

E. Weeks

### **The Divine Weaving**

See the mystic Weaver sitting  
High in Heaven--His loom below;  
Up and down the treadles go.  
Takes, for web, the world's dark ages,  
Takes, for woof, the kings and sages,  
Takes the nobles and their pages,  
Takes all nations and all stages.  
Thrones are bobbins in His shuttle,  
Armies make them scud and scuttle--  
Web into the woof must flow;  
Up and down the nations go!  
At the Weaver's will they go!

Calmly see the mystic Weaver  
Throw His shuttle to and fro;  
'Mid the noise and wild confusion,  
Well the Weaver seems to know  
What each motion, and commotion,  
What each fusion, and confusion,  
In the grand result will show!

Glorious wonder! What a weaving!  
To the **dull**, beyond believing!  
Such no fabled ages know,  
Only faith can see the Mystery,  
How along the aisles of history,  
Where the feet of sages go,  
Loveliest to the fairest eyes,  
Grand the mystic tapet lies!

Poems of Dawn

**Agape Love**  
**the Agapao Love and Character of God**  
**that He wants us all to be and live for others in His service**  
**Part 2 of 2**

**Part 1 (Jul/Aug NC) defined the various Greek words translated love.**

**Now, in Part 2, agape and agapao take center stage)**

As the title of this paper suggests, "Agape Love; the Agapao Love and Character of God" we expect to find the unity of Agape love with every aspect of God's character. We will now look into that in more detail, and we will look into the second line of the title also.

In 1 Jn 4:8,16 we find the statement that God is Agape/Agapao love, the very essence of His being, which is the very essence of His character. There can be no distinction between them. We likewise know the same is true of Christ from the beginning, and the Bride class through their complete faithfulness in following God and Christ.

In my concordance there are 272 scriptures on the word "love" (though all will not be Agape). The two scriptures previously cited in 1 Jn 4:8 and 16 should be sufficient to show that God is thus, and is Christ, and His Bride. But I'll give you a few more to consider the seriousness of this proposition concerning God, Christ, and the Bride. Others will come to this in the 1000 years on earth. But for now it is for us who want to be in the spiritual and immortal Bride of Christ in the future, who need to attain to this now while still on earth.

In John 3:16 we read that "God so loved the world that He gave His only begotten Son, that whosoever believeth on Him, should not perish, but have everlasting life."

In Galatians 5:16,17,18 we read, "I say then walk in the spirit and you shall not fulfill the lusts of the flesh. For the flesh lusts

against the spirit, and the spirit against the flesh, and these are contrary one to another, so that you do not do the things that you wish. But, if you are led by the spirit, (and this is the spirit of God), you are not under the law.”

The spirit that is spoken of here is God’s holy spirit, so that all attributed to it are also the very many aspects of God’s character, all of which are aspects of His Agape love. In other words, the fullness of His character is Agape love! We need to acquire this to be accepted of Him, and thus gain a position in the bride of Christ. But this only happens, if now upon the earth, we gain the fullness of His character, and His Agape love. And note, there are two forms of this word in scripture, which are Agape (a noun) which is God’s perfect will for everyone, and Agapao (a verb) which is one wanting and working to actually do God’s will for everyone. Both words are necessary in the learning and perfecting process, but it is easily seen that Agapao is the more important of these words, as it implies God’s good actions on our part for the sake of others. Agapao is used more times than Agape. The life of a Christian must be in action (deeds) not just in talk (words).

**Agape** = God’s best will for a person.

**Agapao** = Knowing and doing God’s best will for a person. And as a supplement you can see also the same applies to faith. It is not a noun, it is always a verb!

So then, what are the aspects of God’s character that work together to comprise this Agape and Agapao love?

Verses 19-21 of Galatians 5 describe the attitudes and works of the flesh that we need to completely avoid. Verses 22-25 describe the works of the spirit saying, (22) “But the fruit of the spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, (23) gentleness, self-control. Against such there is no law. (24) And those who are Christ’s, have crucified the flesh with its passions and desires (so we will not live in that way anymore). (25) If we live in the spirit, let us also walk in

the spirit. (26) Let us not become conceited, provoking one another, envying one another.”

From the above we see that the spirit spoken of here is God’s spirit, and thus we have defined some of the aspects of His character: love, joy, peace, long-suffering (on our part when others buffet us), kindness, goodness, faithfulness, gentleness, and self-control. And isn’t it wonderful that these show that we only do good for others, but at times we take attacks by others, without doing any harm to them.

In Romans 9:14,15,16 “For what shall we say then? Is there unrighteousness with God? Certainly not. For He said unto Moses, “I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion.” So then it is not of him who wills, nor of him who runs, but of God who shows mercy.” So with this we can add righteousness, mercy and compassion to aspects of His character.

In Matthew 5:43-45 and 48 we read Jesus’ words “you have heard it was said, you shall love your neighbor and hate your enemy. But I say to you, love your enemies, bless those who curse you, do good to those who hate you and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven: for He makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.” 48 “Therefore you shall be perfect, just as your Father in heaven is perfect.” And so with this we add to God’s character aspects, love of neighbor and enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, and also be perfect!

In Luke 12:29-31 we read, “And do not seek what you should eat or what you should drink, nor have an anxious mind. For all these things the nations of the world seek after, and your Father knows that you need these things. But seek the kingdom of God and all these things shall be added to you.” And so with this we can add all our needs, and frankly all the needs of those we seek to bring to the Father.

Mat 11:29 This is Jesus speaking, but we know he had the fullness of His Father's character aspects. "Take my yoke upon you and learn of me for I am meek and lowly of heart." And lowly of heart is equivalent to humility. (Mat 23:12 also points to humble). So we can add meekness and humility to the list of God's aspects of character.

Deut 32:4 "He is a Rock, His work is perfect; for all His ways are justice. A God of truth and without injustice; right and upright is He." So we can add "unchanging" for the rock, perfect, justice or just, righteous and upright to the list of God's character aspects.

Exodus 34:6,7 "And the Lord passed before him and proclaimed, 'The LORD, the LORD GOD, merciful and gracious, longsuffering and abounding in goodness and truth. Keeping mercy for thousands, forgiving iniquity and transgression and sin, by no means clearing the guilty, visiting the iniquity of the fathers, upon the children and children's children to the third and the fourth generation.'" So from this we can add mercy, forgiving iniquity and transgression and sin, but also His judgements upon those who love Him not, showing that His final judgements are also Agapao.

John 7:23,24 "If a man receives circumcision on the Sabbath, so that the Law of Moses should not be broken, are you angry with Me because I made a man completely well on the Sabbath?" (24) "Do not judge according to appearance but judge with righteous judgement." So we can add no anger and righteous judgement.

So then the complete list of the aspects of God's character as I have quoted them above are: love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control, righteousness, mercy and compassion, love of neighbor and enemies, blessing those who curse you, doing good to those who hate you, and spitefully use you and persecute you, reliance on Him for all our needs, and frankly all the needs of those we seek to bring to the Father, meekness and humility,

unchangeableness, justice or just, forgiving iniquity and transgression and sin, (and the loving righteousness of His judgments).

Then the question we each need ask ourselves is whether we have all these aspects of God's character in ourselves as we set about to do His work. It is clear that we need all of these, and if we are lacking any to pursue them. There are many more scriptures that could be quoted to show mostly the same as is already above. But if any of you know of any other aspects of God's character that I missed, I would much appreciate knowing them to include them in the list.

And again, the purpose of this is to understand that Agape and especially Agapao love involve the use of all the aspects of character that God has, and thus we need to be working to get all of these in ourselves so that we can live out His will for us so much more fully.

May all be blessed as you pursue this in your own lives and all the contacts you have with everyone else in your lives, so that whether friend or enemy, they will still be blessed by your good attitudes and words to them.

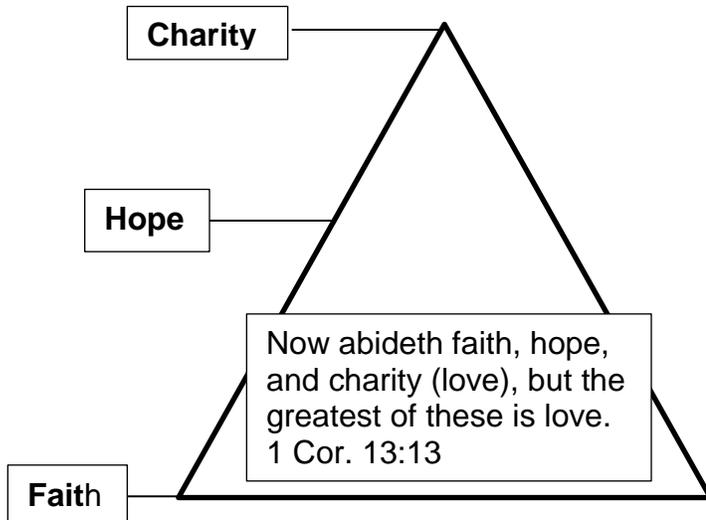
Remember too that a good or positive attitude has good thoughts, and words, and actions. And that a bad or negative attitude has bad thoughts, and words, and possibly also actions. We seek to be only of the good and positive, just as God and Christ are.

There are many more examples of love and of God's character being one and the same in scripture, but we pray the ones we've given here will get you off to a very good start, and that you will pursue them in depth in the scriptures, and in all the actions you do as a servant of God for the good of all peoples around you.

J. Knapp

Faith is looking upward to God, Hope is looking to the future, and  
Love is looking out for others.

## Faith, Hope, and Charity



Faith is the foundation of this mountain of love,  
It believes in Truth that comes from above.  
Faith is the substance that holds the mount in place,  
And it gets stronger as it grows in grace.

Hope is the ascension of the heart's desires,  
Its upward climb strengthens thru trial fires.  
Hope in God's promises, which we expect someday,  
It gives light in darkness to show us the way.

Charity is the pinnacle on this mountain's cap,  
It's the crowning piece and is also its tap;  
For charity flows down this mountain's face,  
And showers Hope and Faith with divine grace.

And so, Faith, Hope and Charity are the famous three,  
But without Love abiding, it's as a fruitless tree;  
For Charity is the greatest, the Apostle Paul has told,  
It's the ever seeing force that keeps us in the "fold."  
Daniel A. Donnarummo

## **Christian Gatherings for Worship in Private Homes**

The 'home church' is where a group of Christians gather for worship in their private homes and is preferable to public meetings in dedicated buildings because it is a more effective way of building community and personal relationships, and it helps the group to engage in outreach more naturally.

Some believe small churches were a deliberate apostolic pattern in the first century, and they were intended by Christ. Christians who meet together in homes have often done so because of a desire to return to early Church style meetings as found in the New Testament.

The New Testament shows that the Early Christian church exhibited a richness of fellowship and interactive practice that is typically not the case in conventional denominations.

Several passages in the Bible specifically mention churches meeting in homes. *"The churches of Asia greet you, especially Aquila and Priscilla, who greet you much in the Lord, along with the church that is in their home."* I Cor 16:19.

The church meeting in the home of Priscilla and Aquila is again mentioned in Romans 16:3, 5. The church that met in the home of Nymphas is also cited in the New Testament *"Greet the brethren in Laodicea, and Nymphas, and the church which is in her home."* Col 4:15.

For the first 300 years after Christ, Christians met in their homes for worship. The Dura-Europos church, a private home in Dura-Europos in Syria, was excavated in the 1930s and was found to be used as a Christian meeting place in AD 232, with one small room serving as a baptistry.

The 'home church' is seen as a return to the New Testament example of church gatherings.

D. Martin

## **Q and A: *Is Homosexuality a Choice, or Are Homosexuals Born That Way?***

An usual follow-up question is, “if they are born that way, why does the Bible condemn them”?

Research indicates that homosexuality is a very complex issue. It is a condition that scientists refer to as being “multifactorial” – that is, there are many factors that can contribute to its development. Some of the factors involved include:

A. **Genetics:** it is clear from research that certain genes which have been identified do contribute to the expression of the condition. Several studies have been done with identical as well as fraternal twins. It is significant that there is a higher “concordance” among identical twins than among fraternal twins. That is to say that if an identical twin is gay or lesbian, the probability of his/her brother or sister being homosexual is around 60%. There is a concordance of only 30% among fraternal twins. This data indicates that genetics is a strong factor but not the only factor. If homosexuality was purely genetic, we would expect a concordance of 100% among identical twins since they share identical DNA (genes).

B. **Hormones:** an imbalance in certain hormones can have a strong influence on the sexual development of the fetus.

C. **Immunological factors:** since the immune system of a mother is affected by the baby she carries for nine months, changes in the immune system can have major effects on the development of the child. What scientists refer to as “fraternal birth order effect” is based on the fact that in families with several children there is a greater probability of the development of homosexuality in children further down the birth order than there is in the first or second child.

D. **Neurological factors:** on occasion a woman will say that she feels as though she is a “male trapped in a female body”, or a man will say he feels like he is a “woman trapped in a male body”. In these instances, the perception of the brain (formed early in development) is in disagreement with the genetic gender of the individual.

Each of the four factors considered here have profound effects on the sexual development of the fetus. The fetus has no “choice” in the matter since these are errors in the developmental process. The only reasonable conclusion is, therefore, that homosexuality is an inborn condition and not a matter of choice.

With that said, what should be our response to those who say that the Bible condemns homosexuals? First of all it is imperative that we make a clear distinction between homosexual orientation (which is inborn) and homosexual behavior or practice (which is a choice). Scripture clearly condemns homosexual practice, not homosexual orientation. In Apostle Paul’s first letter to the church at Corinth he says: “Do you not know that the unrighteous (note: other translations say “..those that practice unrighteousness...”) will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God.” 1Corinthians 6:9-11

It is important to notice that in this passage of Scripture, Paul places equal culpability on all ten of the aberrant behaviors he lists. One is not worse than the other because all are the result of the fall in the Garden of Eden. Secondly, Paul makes it clear that some of the Saints in the church at Corinth were previously involved in such unrighteous practices. Thirdly and most importantly, he reveals how they overcame such ungodly behavior through the all-encompassing grace of God; the sanctifying power of the blood of the Lord Jesus Christ; and the unlimited and supreme power of the Holy Spirit. It is only through our loving Heavenly Father’s amazing grace that any of us are qualified to be members of His kingdom!

A. Polychronis

*The Lord can heal a broken heart, but we have to give Him the pieces.*

## Behold! God's Great Gallery

In a gallery we see many interesting and beautiful things: paintings, sculpture, costumes, furniture; objects from everywhere in the world, representing many periods in history; but *the greatest gallery of all is God's Word, the Bible*. It is filled with pictures of famous people and what they did. There are many beautiful and wonderful things that men can see in the Bible, but the grandest pictures in God's Word are of places and events that are truly "out of this world."

When we visit a gallery, we can only really see a few of the many things presented and must return many times to see all that is offered. Likewise, as we look into the Bible's gallery, we can spend a life-time and yet see only a small part of all therein. Usually some things impress us more than others, and these are the ones which we look at long and lovingly, and come back to again and again.

Each of us must form our own mental pictures from the word-pictures in the Bible. In presenting this talk to the friends, it was possible to set pictures on easels and have models of the objects under discussion, but by reading each text we can imagine the picture in our own mind and in a way which no human hand can portray.

**John 1:29.** In his story, John says, "*Behold! the Lamb of God who takes away the sin of the world.*" We imagine a lovely picture of a gentle young lamb. To those who have visited the Bible gallery throughout their lives, this picture is a familiar and beloved one ~ Jesus, "*the Lamb slain from the foundation of the world*" (Rev. 13:8).

**Gen. 3:14-21.** In their disobedience, Adam and Eve brought suffering and death immediately; even innocent animals had to be killed to provide them with a covering. Thus was pictured Jesus, God's Lamb, who would be killed to provide a covering for us.

**Num. 21:5-9.** Behold the serpent on the staff, another picture of our Lord (John 3:14-18). The brazen serpent typified Christ upon the cross. He who knew no sin, "*was made sin for us that we might be made the righteousness of God in Him*" (2 Cor. 5:21). The very form of the creature used by Satan to tempt Eve be-

comes a picture of our Savior. It is both horrible and wonderful to consider these things.

**Exodus 27:1-8.** The brazen altar stood directly opposite the entrance to the Tabernacle court, and no one could gain admittance to the court without first offering a perfect sin sacrifice *without spot or blemish*. The Hebrews would present a choice animal as a sin offering, whereas we plead the atoning merits of the Lamb, slain for us.

**Exodus 30:17-21.** Between the altar in the court and the Tabernacle stood the brazen laver. The altar had to do with sinners: it spoke of atonement and expiation for sin. The laver was for priests alone and had to do with cleansing for service and worship. The laver was made from the mirrors of the women, their prized possession. So God demands our best, our all. As the priest approached the laver he could see his reflection in its shiny surface. Perhaps this reminded him of his need for cleansing. Before the priest could serve or worship, he had to wash with water. So, we too, must be cleansed, not by water but by *the precious blood of the Lamb* (Rev. 7:13-14).

**Exodus 26:35-37.** In the Holy Place, immediately in front of the veil that separated it from the Most Holy, there stood the altar of incense. Here also was the table of showbread on the right hand and the golden candlestick on the left. Each of these objects pictures for us the work and office of our Lord Jesus Christ.

**Exodus 25:31-40.** The golden candlestick was the first object that met the gaze of the priest. The light of the candlestick pictures for us that *Christ is our light*. God desires the pure light of His divine illumination to shine forth, so that His light may find expression in and through us (Matt. 5:14-16). When we walk in the light, we walk in the light of His holiness. "*God is light, and in Him there is no darkness at all*" (1 John 1:5). Pure oil, enough for each day, kept the lamps burning brightly. We also need the holy spirit and light of Christ within.

**Exodus 25:23-30.** The table of showbread was always before the face of Jehovah. Here is suggested that the Israelites had all their supplies, both material and spiritual, from Jehovah. As believers, we, too, have all our needs supplied by God in Christ Jesus (Phil. 4:19). The loaves of bread served a twofold purpose:

1. They were offered to God as an oblation, and 2. They filled a practical need as food for the priests. Jesus said, "*I am the bread of life; he that comes to me shall never hunger ...*" (John 6:35). There were twelve loaves, one to represent each tribe, and so there is a satisfying portion for every believer.

**Exodus 30:1-10.** Each morning as the priest dressed the lamps, smoke from the altar of incense ascended toward heaven. The incense typifies prayer, as noted in Psa. 141:2 and Rev. 8:3, 4. The sweet breath of the burning spices spoke of the sweet breath of prayer, the chosen emblem of the heart's homage to our heavenly Father.

**Exodus 25:10-22.** Moses was instructed to begin the construction of the Tabernacle with the Ark of the Covenant. The lid was called *the mercy seat*. God initiates the redemptive plan at the mercy seat, while man appropriates the redemptive provision at the brazen altar. The high priest went into the Most Holy once a year on the Day of Atonement to present the blood on the mercy seat ~ thus, *our High Priest has opened a new and living way for us.* (Hebrews 9:11-28).

**Exodus 20:1-7; 16:14-36; Numbers 16, 17.** Three objects were placed within the Ark: The two tables of the Law, which Jesus summed up as being (1) love to God, and (2) love to our neighbor (Matt. 22:36-40). There was the pot of manna representing how God miraculously fed the Israelites in the wilderness. This pictures for us Jesus as the living bread (John 6:48-59). The third object in the Ark was Aaron's budded rod, symbolizing a God-chosen priesthood and Christ in particular. Isa. 53:2 called Christ a "*root out of dry ground,*" and Jeremiah spoke of Him as the "*righteous Branch*" (Jer. 23:5).

Much could be told of the beautiful garments of the high priest, the gem-stones in the breastplate, the golden bells and pomegranates on the hem of the robe, and the crown of gold that symbolizes the qualities and beauties of Jesus as our great High Priest (Heb. 8:1, 2). However, to do this we must visit the wonderful gallery another time.

*Isn't it a wonderful experience to be a Christian and have the privilege of spending our lives in God's Great Gallery?* Billy Sunday compared it to entering a temple as follows: "Twenty-two

years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the voice of the preacher was heard and into the conservatory of Sharon, where the Lily-of-the-Valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and the observatory room of the prophets, where I saw telescopes of various sizes, pointing to far-off events, but all concentrated upon the *BRIGHT AND MORNING STAR*.

"I entered the audience room of the King of Kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke, and John; then passed into the Acts of the Apostles, where the Holy Spirit was working in the formation of the infant church ~ then on into the correspondence room, where sat Paul, Peter, James, and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all His glory, and cried, '*All hail the power of Jesus' name, Let angels prostrate fall; bring forth the royal diadem, and crown Him Lord of all!*'" John states, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, ***Worthy Is The Lamb That Was Slain, To Receive Power, And Riches, And Wisdom, And Strength, And Honor, And Glory, And Blessing.***"

H. W. Ahrens

<sup>1</sup> Not all the blood of beasts On Jewish altars slain Could give the guilty con- science peace, Or wash away the stain.	<sup>2</sup> But Christ, the heav'nly Lamb, Takes all our sins away— A sacrifice of nobler name And richer blood than they.
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## The Perils of Lying and Believing Lies

Lying today is at pandemic levels. Unfortunately, as we can readily witness, lying and the misreporting of facts and conditions can be as deadly as a health crisis. Lies are simply told to cover up the truth, and are prevalent at every stage in life, due to the lusts of the flesh, and a disregard for the Truth found in God's Word (Jn 17:17). It is not limited to children who get caught with their fingers in the cookie jar, but more shamefully in adults and leaders in the highest positions of power, people who at that stage in life should know better. This is true for both the liar and the people who support or condone lying by not speaking out against it. Lies are told to hide the truth and are so prolific today that people who lack understanding and the ability to discern begin to believe them, as they are repeated over and over again. Vladimir Lenin wrote, *"A lie told often enough becomes the truth."* Well, if not the truth, it is at least perceived so. This is the tactic of a prolific liar, one who doubles down on lies because the Truth of the Lord is not in him. This seems to bring to light what we read in 2Th 2:9-12 *"Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusions, **that they should believe a lie**: that they all might be judged who believed not the truth, but had pleasure in unrighteousness."*

Some support a liar because of his or her perceived stature, thereby being a "respector of persons" (James 2:3), or do so because of the position the liar takes that seems more important than the lie (sin) they are accepting as truth. When outlandish conspiracy theories are sown and somehow believed, it reflects negatively on both the understanding and standing of the believer. Such **we are warned about in the verses quoted above in 2Thessalonians**. The spreading of lies and the bearing of false witness to attain or retain power is so prevalent in the political arena. This should give the true Christian pause.

Nobody is perfect; we all make mistakes, but the true Christian puts the Lord first, regretting errors and seeking forgiveness -- not doubling down on his lies or condoning them, not being moti-

vated by lust, but solely by the Word of God. John Gotti perhaps was lying himself when he made this statement, *"I never lie because I don't fear anyone. You only lie when you're afraid."* John Gotti must have surely lied, yet his quote that has survived him contains a ring of truth. We know Abraham lied out of fear when he told king Abimelech his wife was his sister (Gen 20:2), and Peter lied when he denied knowing Jesus in fear for his life (Mat 26:34), something he greatly regretted, unlike the prolific liar. M. Prideaux wrote, *"The essence of a lie is the intention to deceive."* In worst cases, it is not a temporary failing as in the case of Peter and Abraham, but a way of life, the "intention" of the deceiver. Charles Edward Montague wrote, "A lie will easily get you out of a scrape, and yet, strangely and beautifully, rapture possesses you when you have taken the scrape and left out the lie." Favoring the Truth, and leaning on God's Word for guidance and inspiration gives us the strength to not only resist the short-term perceived benefits of lying, but more importantly, not becoming subject or slaves to the power of deceit, and ultimately unable to discern lies from the Truth.

Remember what Jesus told the religious leaders in Israel who were driven by lust for power and prestige. He said in Jn 8:44 *"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."* Liars are indeed weak, and abide in fear, not having the Truth that makes them free (Jn 8:32), and able to face the trials or defeats that come from telling or accepting the truth. Liars are disobedient to God's Word, and as such are unable to grow in the Truth (Jn 17:17). So let us **"receive the love of the Truth"** that we may be saved. Let us not be blinded by or condone lying, remembering what God tells us in Pro 6:16-19, *These six things doth the LORD hate: yea, seven are an abomination unto him: A proud look, **a lying tongue**, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, **A false witness that speaketh lies, and he that soweth discord among brethren.***

J. DiCesare

## Psalm 11:1-4

**Psa 11:1-4 KJV** To the chief Musician, A Psalm of David. *“In the LORD put I my trust: how say ye to my soul, Flee as a bird to your mountain? 2 For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart. 3 If the foundations be destroyed, what can the righteous do? 4 The LORD is in his holy temple, the LORD'S throne is in heaven: his eyes behold, his eyelids try, the children of men.”*

**Psalms 11:1** In the Lord put I my trust - This, in general, expresses the state of mind of the author - a state of feeling which runs through the entire psalm. It is designed to be an answer to the counsel which others had been giving him to escape, and it implies that he was determined at that time, and always, to put his trust in God. They advised him to flee. In the existing circumstances he felt that that would have implied a want of confidence in God. He determined, therefore, to maintain his present position, and to rely upon the interposition of God in due time.

How say ye to my soul - How say ye to “me” - the soul being put for the person himself. “Why” do you say this to me? How can you give me such counsel, as if I were to run away from danger, and to put no trust in God? He seems to have supposed that such an act of flight would have been construed by his enemies, and by the enemies of religion, as evidence that he had no faith or confidence in God. Such circumstances often occur in the world; and when that would be the “fair” and “natural” construction of one’s conduct, the path of duty is plain. We are to remain where we are; we are boldly to face the danger, and commit the whole matter to God.

Flee as a bird to your mountain - This implies that it was supposed there was no longer any safety where he then was. The use of the plural number here - “Flee ye,” by a change not uncommon in the Hebrew writings - seems designed to refer to the whole class of persons in those circumstances. The mind turns from his own particular case to that of others in the same

circumstances; and the language may be designed to imply that this was the usual counsel given to such persons; that, on the same principle on which they now advised flight in this particular case, they would also advise flight in all similar cases. That is, they would counsel persons to flee to a place of safety when they were in danger of their life from persecution. This is the common counsel of the world; this would be the ordinary teaching of human prudence. The mountains in Palestine were regarded as places of safety, and were the common refuge of those who were in danger. In their caves and fastnesses, and on their heights, those who were in danger found security, for they could there hide themselves, or could more easily defend themselves, than they could in the plains and in the vallies. Hence, they became the place of retreat for robbers and banditti, as well as for the persecuted. The allusion to the bird here does not imply that birds sought a refuge in the mountains, and that he was to resemble them in this respect; but the point of the comparison turns on the rapidity with which this refuge should be sought." Fly to the mountains as swiftly as a bird flies from danger." Compare Mat 24:16; Jdg 6:2; Heb11:38.

**Psalms 11:2** For, lo, the wicked bend their bow - These are to be regarded as the words of the persons referred to in the previous verse, who had advised the persecuted psalmist to flee to the mountains. In this verse reasons are suggested for that advice. The reasons are, that the enemy was preparing for an attack, and that at an unexpected moment the attack would be made unless he should effect his escape. Apprised of the danger, he might now make good his escape, and avoid the peril which was impending. The common weapon in war, as in hunting, was the bow and arrow. The process of preparing for the use of the bow consisted in bending it, and properly adjusting the arrow. The Hebrew word used here is "tread;" "the wicked tread upon the bow;" that is, with a view to bend it. The bow was made of steel, or strong wood, or pieces of ivory framed together, and it often required great strength - beyond the strength of the arm - to bend it so as to adjust the string.

Hence, the “foot” was placed upon the center, and the two ends drawn near to each other.

They make ready their arrow upon the string - Hebrew, “they fit or fix the arrow upon the string.” That is, they place the end of the arrow in the proper place upon the string of the bow.

That they may privily shoot at the upright in heart - Margin, as in the Hebrew, “in darkness.” That is, that they may do it secretly or treacherously. They do not intend to do it in open day, or (as we should say) “in a fair fight;” but they mean to do it when their victim is not aware of their design. The phrase, “the upright in heart,” may either denote their own conviction that those whom they designed so to attack were upright in heart - thus knowing that they were innocent; or it may be a statement of the advisers in the case, that those whom they counseled were thus upright - a statement on their part that the attack was made on the righteous. The latter is probably the true construction.

**Psalms 11:3** If the foundations be destroyed - These are still to be regarded as the words of the psalmist’s advisers; or as an argument why he should make his escape. The word “foundations,” here, refers to those things on which society rests, or by which social order is sustained - the great principles of truth and righteousness that uphold society, as the foundations on which an edifice rests uphold the building. The reference is to a destruction of those things in a community, when truth is no longer respected; when justice is no longer practiced; when fraud and violence have taken the place of honesty and honor; when error prevails; when a character for integrity and virtue affords no longer any security. This is supposed to be the case in the circumstances referred to in the psalm, when there was no respect paid to truth and justice, and when the righteous, therefore, could find no security. It is under these circumstances the advice is given Psa 11:1, that the righteous should seek safety in flight.

What can the righteous do? - What source of safety or confidence has he? His trust for his own safety, and for the good of society, has always been in the prevalence of just principles,

and he has no other resource. Whatever others may do; whatever reliance they may place on such things, he can have no confidence in fraud, dishonesty, and error - in secret machinations and plans of treachery and deceit. His reliance is, and must be, in the prevalence of just principles; in the observance of law; in the diffusion of truth; in plans and deeds which are honorable and pure. When these no longer prevail, the argument is, there is nothing on which he can repose confidence in executing the plans on which his heart is fixed, and his proper course would be to flee Psa 11:1. Part of this is true; part not. It is true that all the hope of the righteous is in the prevalence of principles of truth and justice, and that for the success of the objects nearest to his heart, whether of a private or public nature, he has no other resource or hope; but it is not always true, even when injustice, fraud, and error prevail, that he, should withdraw from society and seek his safety in flight, and leave the world to its own course. His presence may be the very thing to counteract this; his duty may be to remain and face the evil, and to endeavor to secure a better state of things. So the psalmist understood in his case.

**Psalms 11:4** The Lord is in his holy temple - Hebrew, "Jehovah is in the temple of his holiness." That is, he is in heaven, regarded as his temple or dwelling-place. This is the answer of the psalmist to the suggestions of his advisers that he should flee from danger. The answer is, in substance, that he had nothing to fear; that he had a protector in heaven; and that he might appeal to Him for defense. The idea is, that God, the protector of the righteous, is always in the heavens; that his throne is always accessible; and that to it the persecuted may come, and may always be safe.

The Lord's throne is in heaven - God is a king, ruling the universe. As such, the seat of his power or dominion is represented as in heaven, where he administers his government. That throne is fixed, and the affairs of his universe will be administered with justice. The righteous, therefore, may hope in his protection, and need not flee when the wicked assail them. The idea here is that of unwavering confidence in God as sitting upon the throne of the universe, and administering its af-

fairs with justice and truth. Compare Isa 66:1, "heaven is my throne." See the notes on that verse.

His eyes behold - He sees everything in all parts of his vast empire, and therefore he knows all the purposes of the wicked, and all the wants of the righteous. The thought here, as one imparting a sense of safety, is, that God sees us. He is not ignorant of what our enemies are doing, and he is not ignorant of what we need. If he were, the case would be different. We might then despair of safety, and feel that our enemies could overcome and destroy us. It is much, in the trials of life, to have this assurance - this constant feeling - that God sees us. He knows our condition, our wants, our dangers; he knows all that our enemies are doing - all their machinations against us. Knowing all this, we may be assured that he will interpose when it is best that he should interpose, and that he will suffer nothing to come upon us which it is not best that he should permit. When evil befalls us, therefore, it does not come because God does not know it, or because he could not prevent it, but because, seeing it all, he judges that it is best that it should thus occur. Compare Gen 16:13.

His eyelids try - That is, they prove, penetrate into, as if by seeing through them. The "eyelids" here are synonymous with the eyes. The form of the language is varied in accordance with a custom common in Hebrew, and there is attributed here to the eyelids what properly belongs to the eyes - the power of seeing.

The children of men - All men, good and bad. He knows them all - all their purposes, their designs, their wishes, their dangers. He knows, therefore, what our enemies are doing; he knows what are our perils; and we may safely leave our cause with him. We should not, therefore, listen to the counsel which advises us to flee Psa\_11:1, but should rather put our trust in him who dwells in the heavens.

Albert Barnes' Notes

## Earnest, Honest, Scriptural Contention

*"Exhorting you to contend earnestly for the faith which was once delivered unto the saints" – (Jude 3 (ARV).*

This advice was given because certain ungodly men, *"turning the grace of our God into lasciviousness, and denying our only Master and Lord, Jesus Christ,"* had crept in among those to whom Jude was writing. We inquire, therefore, is this *"bond servant of Jesus Christ"* urging his brethren to conduct themselves contrary to the definite instructions of the great Apostle Paul as well as that of the wisest man of the previous dispensation? Surely that cannot be. Paul writes: *"The servant of the Lord must not strive."* (2Tim.2:24) And, *"Let nothing be done through strife or vainglory, but in lowliness of mind let each esteem other better than themselves."* (Phil.2:3) Solomon says: *"The beginning of strife is as when one lets out water [as by the making of an opening in a dam]: therefore leave off contention..."* *"It is an honor for a man to cease from strife; but every fool will delight in it"* Prov.17:14; 20:3). It is evident from these inspired statements that contention and strife are evils which the Christian must avoid. Whatever our interpretation shall be of Jude's exhortation let us make sure that it does not lead us into the error of violating these other plain instructions of the spirit. For our safety, note well the intimation in the verse quoted from the letter to the Philippians - that if any of them discover a contentious spirit developing in themselves they will be wise to suspect that it is because of thinking too well of themselves and not appraising highly enough the virtues of their brethren. To avoid *"strife and vainglory"* *"let each esteem other better than himself."*

No saint will lack opportunities for developing the argumentative, contentious spirit. For the guarding of their hearts against this catastrophe all need a full garrison of the *"peace of God,"* the peace that is characteristic of God, a peace that has not been ruffled though twenty billion sinners have persisted in their disagreement with Him for 6,000 years. Only thus, by humility and a God-given peace, can one be certain not to be overcome by this most seductive evil. The flesh can

very expertly argue itself into believing that it is valiantly "*set for the defense of the Gospel,*" when the truth is that it is merely standing up for its own opinions. Also, "*Watch ye, stand fast in the faith, quit you like men, be strong,*" can be perverted into authority to use the methods of human depravity in defending *our* interpretation of various teachings that have to do with the Gospel (I Cor. 16:13).

If we are to "*shine as lights in the world,*" it will not be because of our contentiousness or our vigorous defense of the creed we have formed (or the one formed for us by our teachers), but because of our holding fast the Word of Life which enjoins us *not to strive* regardless of how much opposition there is to our belief or how precious the tenets of our belief are to us.

Also we may be confident Brother Jude is not advising controversies among the brethren, for he would be out of harmony with the explicit direction of the great Apostle that the saints are to be found "with one mind *striving together*" (Phil. 1:27); the Greek implying that they are to strive together as if they are actually members of one great body; in other words, act just like the members of the Body of Christ should: if there are any who oppose our viewpoint, "*in meekness instructing*" them. Weymouth translates this: "*Fighting shoulder to shoulder for the faith of the good news.*" There seems, however, no justification for the thought of "fighting" in any ordinary sense, for the Greek *sunathleo* is from two words, "*altogether,*" and the word from which our "*athlete*" comes. As in the text that heads this article, the striving, is not *against* something, but "*for*" something, and doing it shoulder to shoulder is the proper Scriptural thought.

### **Now Abides Faith**

Another word in Jude 3 hints that the faith for which we are to contend is not a creed, for it is a thing which was "*once for all*" delivered to the saints; and Paul tells us our creed instead of being complete is to be added to when we "*know even as we are known.*" Of the phrase, the *American Commentary* says: "*The faith* is a finality. It admits no addition and no subtraction." Commenting on I Corinthians 16:13, the same authority

says: "This word 'faith' is not used in the New Testament [or in any classical Greek] to denote the thing believed, the combined doctrine or creed of the Church. Even in Jude 3 it is shown by the context that it is the ethical or spiritual element in faith, and not its intellectual or doctrinal content, that is to be contended for. Here it means the faith in Christ, which is the initial, and one of the fundamental graces, of the Christian Life."

### **The Faith That Abides**

There are authors who believe that the word "faith" in this and a few other texts does mean "*the thing believed*," but every such instance is disputed by others of equal authority, leaving us without a single instance where one can positively say the word has the special significance of a creed *instead of trust*. The folly of injecting into the passage the meaning of the thing believed becomes very apparent when one thinks of the confusion that must quickly result if every saint is enjoined to devote his consecrated energies to contending with every saint who disagrees with him on some point he thinks was "*once for all delivered to the saints*." By that process this present phase of the "*Kingdom of heaven*" will be entirely devoid of the "peace" that is to be one of its hallmarks. The divine definition fits perfectly in this and all passages, but our common parlance has so long used the modern definition, "my belief," it is easy to substitute it for the divine one: "Faith is the *assurance* of things hoped for" (Hebrews 11:1, R.S.V.).

Of course no one would think of putting this thought of "*a belief*" into such passages as "Though I have *the doctrines* that would remove mountains," or the "demons *have a creed* that makes them tremble," or "the *belief* of Abraham," etc. But there are ten instances, including our text, where some think this meaning of "*the thing believed*" is the intended one. We must not therefore say it cannot be the meaning in some instances, but to the writer *it is unthinkable that any word in any language would be used in its many thousands of appearances with one definite meaning and that there should be ten instances, and only ten, where an entirely different meaning is*

*intended.* According to the note which Professor Wilson gives in the back of the Diaglott he knows of no definition other than that of "belief, trust, confidence." In discussing this verse in Jude, the *Expositors Bible* comments: "Every Christian...is to 'contend earnestly,' with all the energy and watchfulness of an athlete in the arena, for the preservation of this sacred deposit, lest it be lost or corrupted. *And the manner in which this earnest contest is to be maintained is not left doubtful; not with the sword, as Beza rightly remarks, nor with intemperate denunciation or indiscriminate severity, but with the mighty influence of a holy life, built upon the foundation of our 'most holy faith.'*" Elsewhere the same publication gives the definition of faith as "being the confidence we have in God." The *Companion Bible* has a note of similar import, defining "faith" as "The living, Divinely implanted principle." "Fight the good fight of faith, lay hold on the life eternal, to which you were called, and did confess the good confession in the sight of many witnesses." One whose faith is in God instead of in himself will be able to discuss doctrinal differences with others in full confidence that when God's time has arrived *He will give them a change of mind*, provided they are really wrong. "Deceitful flesh, desperately wicked above all things," can, however, talk one into believing that his motive is to bring the opposing one "to the acknowledging of the truth," when the real purpose is to get him to acknowledge "that I am right." Fighting the good fight of faith means doing to the best of our ability the will of the Lord for us to do, and then leave Him to "direct the issue" (1 Timothy 6:12; 2 Timothy 2:24, 25; Jeremiah 17:9).

### **Faith That Is not Dead**

The testimony of the context indicates that what Jude would guard the brethren against is *a lack of trust which might even eventuate in "denying the Lord"* (vs. 4), and thus fall like those who left Egypt long ago only to mark the path of their journey with their graves because they "believed not." Sodom and Gomorrah, Cain, and "those who make separations" are given as illustrations of the fleshly-mindedness to which a lack of faith depraves one; and then in the twentieth verse the safeguard is recommended: "*But ye, beloved, building up your-*

*selves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (vs. 20, 21).*

But faith is not a selfish thing, so Jude's next thought is as to what we can do for the brethren who are *"weak in faith": "And on some have mercy, who are in doubt, and some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh" (vs. 22, 23).*

Having said this much it is necessary to confess that if we have faith, confidence in our God, we will also have confidence in the revelation He has provided for us, and while exerting ourselves with all the vigor of an athlete to maintain and develop this trust in Him, we will as vigorously strive for the purity of the message that is to be lived by us, and given out by ourselves and our brethren. One who is willing to see the Word of God polluted by being handled with unholy hands, spirit or human, has no great love for that Word. If his love is genuine, he will not change a syllable of it himself or permit anyone else of this or any other generation to alter it in any detail. And he would not think of submitting a dogmatic interpretation suggested by his brain as a substitute for the clear-cut revelation the Holy Spirit has not yet seen fit to give.

For ourselves and for all our brethren, and particularly for those who are having a desperate fight against the fleshly desire to engage the fray with *the carnal weapons* of sarcasm, etc, let us join our hearts in the doxology with which Jude ends his letter (vs. 24, 25): *"Now unto him that is able to guard you from stumbling, and to set you before the presence of his glory without blemish in exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be glory, majesty, dominion and power, before all time, and now, and for evermore. Amen."*

P. E. Thomson

**Rom 10:17** *So faith comes from hearing, and hearing by the word of Christ.* NASB

## **A Portrait of Jesus: *Greatness Is Measured by a Little Child***



*“About that time the disciples came to Jesus and asked, “Who is greatest in the Kingdom of Heaven?” Jesus called a little child to him and put the child among them. Then he said, “I tell you the truth, unless you turn from your sins and become like little children, you will never get into the Kingdom of Heaven. Matthew 18:1-3*

Little children are humble, submissive and meek. They have exuberance about life and are filled with joy in the little things. They also have a childlike faith...it is simple and yet strong, they believe what their parents tell them unequivocally and without doubts. Paul tells us in Hebrews 11:1 that faith is being sure of the things we hope for and knowing something is real even if we do not see it...I think this is the perfect definition of childlike faith. And lastly, little children love to help their parents with joy and enthusiasm...they have a servants heart and don't care about position whatsoever.

Jesus was calling his disciples out! The disciples were fascinated with prominence, position and power. They thought that when Jesus became King, His government would rival that of the Roman Empire and He would give them positions of prominence. Jesus, however, reminded them that His Kingdom was a spiritual one and did not operate like those of this world. Jesus taught the disciples that humility and reliance on God, similar to the way little children depend on their parents, was the true Kingdom demeanor for spiritual dominion.

At the last supper, Jesus had to once again reinforce this lesson that the true demeanor of his followers meant having a servant's heart. He did this by washing their feet. Even after all the time they spent with him, they still hadn't fully comprehended what he meant by “becoming as a little child.”

Spending time with Jesus, means allowing Him to call us out and make us aware of our pride, self-reliance, and the ways that are contrary to Kingdom growth. Ask Jesus to make you like a child...to help you to find joy in your spiritual walk, to have a childlike faith that believes everything your Father says, that trusts Him implicitly and finally that serves Him and others with humility and meekness.

D. Mathewson

## Children's Story Corner: *Race Is not Critical*



Dear Ones,

We lived in Nicaragua for a year, where everyone is either Native American or black. My husband, our three sons, and I were almost the only Caucasians in town, so I was used to everyone being brown or black. Once when I was walking downtown, I saw the reflection of someone in a store window. My first thought was, that poor lady is so pale she must be sick! Then I realized I was seeing myself reflected in the window. After being used to seeing only brown and black people, I thought a white person looked sick. We hadn't lived there very long at this time. I was already seeing everyone as people and not as being of a certain race.

Jesus looked at everyone as people. One of his most famous parables, or illustrations, is of a Good Samaritan. (Luke 10:30-37) The Samaritans were a mixed race of people with some Jewish ancestors mixed with ancestors from other areas like Babylon and Assyria. In his parable Jesus tells about the hero, a good man from Samaria who is better than a Jewish priest and a Jewish Levite. The Samaritan stopped to help a man who had been beaten and left for dead. The priest and the Levite both ignored the dying man and continued on their way. We call the Samaritan good because of his character. Even though the priest and Levite were Jewish, a race considered "pure", Jesus did not call them good. They were the villains in the story. We must think of all races of people as equal and only differentiate between individual people after we get to know them, based on their character and not their color.

My mother taught me this lesson when I was five years old. She and I were in the elevator of a department store in downtown Tulsa, Oklahoma. At that time there was a man who worked in every elevator, the elevator operator. These men were black. This was the first black person I had ever been around. I had heard of blacks being called "N...s". So I looked up at him and asked, "Are you a n...r?" Before he could say anything my mother set me straight right quick! She told me to

never call anyone that name, that the color of a person's skin makes no difference, that under our skin we are all the same, that all people are the same in God's eyes. During her lecture I remember looking up at the black man. He never said a word but his face was beaming. He was thrilled to see my little white mother teaching me the truth about race.

We can't know for sure, but Adam may have been black. Jesus was likely dark-skinned. A person's race is not critical. What is critical is our being right with God and showing that in our behavior, in our character. As the apostle Peter said, "...God is not one to show partiality, but in every nation the man who fears Him and does what is right, is welcome to Him." (Acts 10:34, 35 NASB)

I am praying for all of you. Please send your questions to the editor of this magazine.

Your Aunt Nancy Shobe

*If the world hate you, ye know that it hated Me before it hated you.* John 15:18

AS our Master was hated without a cause, so let it be with us so far as possible, that the hatred, malice, envy and murder which may be poured out against us may be wholly unmerited by us--that our lives shall be as nearly pure as possible; that so far as we are able our thoughts and words and deeds may show forth the praises of our Lord, and speak of our love for all men, especially for the household of faith. By and by, when the church shall have been glorified, and a new dispensation inaugurated, those who hate us now, largely because they are blinded by the Adversary and misled, will bow before us, as the Lord's Anointed, and we shall have the great pleasure of lifting them up, blessing them, encouraging them and forgiving them; and assisting them back to the full image and likeness of God.

Daily Heavenly Manna

## Prayer List

*"Far be it from me that I should sin against the Lord by failing to pray for you."* (1 Samuel 12:23)



### Let us be Prayer Warriors for our Brethren!

Allen, Russell and Family – VT (d)	Jones, Arlene - VA
Anderson, Family– WI (d)	Karavas, Anna - CA
Bews, Sandra and Family TX (d)	Knapp, Jamie – NH
Boswell, Arlene – IL	Knapp, Joseph – IL (d)
Buxton, Jean & Family - UK	Leavitt, Denise & Richard – ME
Carpenter, Gloria – KY	Lepitre Family - IL
Cline, Ruth – MO	Howes, Paul & Carla - UK
Cooper, Carmela – NJ	Kingsmith, Beresford - UK
Csutor, Judith – CT	Mazzotta, Eva – VA
Day, Ronald – PA	Miller, Alain – Canada
Dewys, Mary & Family – MI (d)	Moore, Ralph & Maryellen – CA
Dickson, Roberta Jo – CA	Munoz, Sue - NY
Donnarummo, Dan – OH (d)	Orsburn, Judi – CA (d)
Duhaime, George & Family – CT (d)	Parker, Geraldine – CA
Dunn, Kim - IL	Penton, Jim – Canada
Fantuzzo, Tony – NY (d)	Phillips, Stella – OK
Feliciano, Carmen - NY	Riggio, Fran – NH
Fischer, Mike & Liz – WI	Rowe, Bryan - UK
Foster, Jean – IL	Schultz, Becky & Family – MN (d)
Gary, Inez – VA	Schwartz, Ruth – TX
Hauslein, Karen – MD	Seminoff, Brenda – CA
Hawk, Barbara – PA	Thomassen, Sandi – NM (d)
Hildebrandt, Lois - FL	Tuscia, Priscilla – FL
Hogrebe, Joan – MO	Weaver, Eddie - NY
Hopkins, Linda & Andrew – VA (d)	Weeks, Jeannie (Mitchell) (d)
Iannaccone, Marie & Family – IL (d)	White, Ken & Joan - NY

(d) = death in the family

### Entered into rest:

**Important:** If you know anyone in the names listed above whom no longer needs special prayers, please advise us so we may remove their names. Also, if any of the information is incorrect, please let the editor know. Thank you.

## **Bible Correspondence Course New Graduates & Websites**

*Congratulations* to the following students who have completed their course and have been awarded a Certificate.



### **Africa**

**Pastor Rodgers Chuulu** of Kabwe, Zambia completed the **Ransom Course**

### **USA**

Completed **Basic Course**:

**Mrs. Margaret Roberts** of Flatrock, MI

**Tim Harris** of Smith Station, AL

**Dina Douglas** of Billings, MO

**You are invited to view the following websites:**

<http://www.cdmi.org> (Christian Discipling Ministries International)

<http://www.cbchurch.com> (Christian Believers Fellowship in NH)

<http://www.biblefellowshipunion.co.uk> (Bible Fellowship in UK)

<http://www.bbschurch.org> (Lombard, IL)

<https://sites.google.com/site/quietwatersdevotions/home>

<http://www.cartyorkshire.co.uk> (CART)

<http://www.campblessing.com> (Camp Blessing)

<http://www.homechristians.net> (Fraser Valley, B.C.)

<http://www.bibelgemeinde.at> (Free Bible Students, Austria)

<http://www.bibelgemeinde.org> (Mission Work Bible Students, Austria)

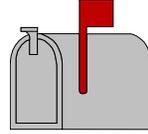
<http://bibelforscher.heimat.eu/> (Free Bible Students, Germany (English))

<http://www.softgrafic.com/bibbia> (Italian Bible Students)

<http://www.newcovenantfellowship.org.au> (New Covenant News, Austr.)

<http://www.ebbereanos.org> (Berean Bible Students, Brazil – Portuguese/Span)

## Letters from Our Fellowship and Readers



*In Jesus name I greet you,  
Please use this in whatever way He guides. May our beloved  
Jesus bless you and yours to the utmost in these troubled  
times upon this earth.*

*“A calm hour with God is worth a whole lifetime with men.”-  
R.M. McCheyne*

*“His” Servant*

*The eyes of your understanding being enlightened; that ye  
may know what is the hope of His calling, and what the riches  
of the glory of His inheritance in the saints. `Ephesians 1:18`*

IT REQUIRES time for heart and head so to expand as to take in a glimpse of such a wonderful blessing as this which God has provided for the elect. But whoever gets even a faint glimpse of the greatness of God's favor toward the church will not be surprised that in the divine plan so liberal an allowance as nearly twenty centuries was made for the calling and chastisement and perfecting of the saints for the great and glorious work to which they, as joint-heirs with Messiah, are called. Neither will they think strange the fiery trials which try all of these whom the Lord our God calls, and accepts as probationary members of the elect kingdom class. They will perceive, readily enough, that if it was expedient, yea, necessary, that our Lord Jesus, with all of his experience in the heavenly courts, must “learn obedience by the things which he suffered,” and prove his loyalty to the Father by faithfulness even unto death, much more must his followers--whose previous history was that of sinners-- be tried and thoroughly tested in respect to their loyalty to the Lord.

Songs in the Night

## Conferences & Conventions

**The Christian Believers Conference** held on July 29-Aug.1 online through Zoom was a big success. A high of 42 connections were reported. The recorded sermons and interactive studies are posted on the CBC webpage [cbconference.com](http://cbconference.com) under the subtitle Recent Videos.

**Notice:** If you know of Christian friends who would benefit from receiving the bimonthly New Creation Magazine via mail, send their name(s) and address(es) to the CDML main office, care of Bruce Blake. The address is inside the front cover. Remember, the magazine is given at no cost. Also, please realize you can read the current or past magazines online at CDML.org or subscribe there.

**Note:** If you would like to have your Convention, Conference, Camp, or Seminar published in The New Creation Magazine, send information or a program *at least three months in advance* of the issue month of the magazine to the editor, Bob Whittaker.

### Donations

Many people around the world appreciate the New Creation magazine. For many, it is their only source of Christian communication. Also, for many, they only have it through the generous contributions of others. If you feel moved to help them in continuing to get the New Creation, please consider a donation to CDML.

### Article Contributions

Please send articles for possible publication to Dennis Gorham,  
4 Alicia Street Somersworth, NH 03878  
email: [dennisgorham@comcast.net](mailto:dennisgorham@comcast.net)

*Any information published in this magazine that you know is incorrect should be brought to the attention of the editor at his email address: [bobwhittaker64@gmail.com](mailto:bobwhittaker64@gmail.com). We strive for accuracy but do not have full knowledge.*